

# CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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PROVIDENCE,  
SATURDAY, JUNE 2, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.

MR. EDITOR,

A very singular controversy has lately been going on in the (Boston) Universalist Magazine, between the Rev. T. Whittemore and the Rev. O. Scott, on the subject of the nature and duration of punishment. The former believes that all misery is confined to this life, and the latter, that it will be endless. The controversy appears to have been solicited by Mr. W. in consequence of a sermon which was preached some time ago by Mr. S. in defense of a future judgment. It seems that Mr. S. engaged to enter the lists with Mr. W. provided he (being the editor of the U. Magazine) would admit his communications into his paper; to which Mr. W. consented. Here Mr. S. inadvertently prescribed the definite number and length of his communications, to which Mr. W. held him bound. The disadvantage and impropriety of this definite prescription, Mr. S. doubtless has reason to regret.—This he ought to have anticipated. To enter a controversy, of any kind, by fixing almost literally on the number of words or pages to be written, especially with an editor of a journal who has the staff in his own hand, and therefore is sure of the last word, is a very injudicious procedure. No one can determine when he commences a controversy, how long it will be necessary to continue it. This is only to be determined by circumstances as they occur. And it is often found necessary to extend it much further than we at first anticipate. This Mr. S.

found to be the case; and he therefore requested a further privilege in the Magazine. But Mr. W. holds him to his original engagement. And thus the controversy is arrested in the midst of it. But, after all, it would have been an act of honor for Mr. W. to have granted his request, and thus shown himself fearless of all which his antagonist had to offer, and have brought the controversy to a fair and regular termination. But it is now left in a very imperfect state. Mr. S. has adduced the evidence on his side of the question, and Mr. W. has answered it. But by no means does this settle the controversy. Most of the argument depends on the interpretation of certain texts of scripture, and both appear equally confident of their own interpretations. Which will finally stand the test, requires further investigation and reasoning. It would not be a hard task to show that they are both faulty and erroneous on some passages, as well as in some of their reasoning. But this is what we might expect.

Besides, the subject is left unfinished in another respect. If it were the object of both parties to give a fair and full investigation of the subject in difference between them, the question ought to be examined on both sides. Thus far we have only seen Mr. W.'s answer to the arguments raised by Mr. S. to support the doctrine of future and endless punishment. But, to have a full and fair investigation, we should expect to see the scale turned, and Mr. W. take the lead. We should expect to see Mr. W.'s arguments set forth, to prove that all misery ends at death, and that all men enter immediate happiness. As yet we have seen no attempt at this, only what consists in opposing the arguments on the other hand.—If Mr. W. should succeed in faulting every argument which Mr. S. has alleged to prove his doctrine, it would not prove his own to be true. It is true, as far as I have seen, it is the policy of those who hold the opinion of Mr. W. to repel the arguments of the advocates of a future misery, but to be cautious how they make advances in favor of their own sentiment. But this is an unfair method of deciding the question. Both sides, in turn, ought to take the lead, and advance the arguments in support of their different opinions, and meet the replies. If the controversy between W. and S. had taken this course, if we do not much mistake the abilities of Mr. S. he would have thrown many blocks in Mr. W.'s way, as he has now in the way of Mr. S. but this course has not been taken, and the controversy,

therefore, is left in a very unfinished state. To claim any victory, under these circumstances, would be vanity and folly.

As in most controversies, in this there are many things very exceptionable. Mr. W. several times insinuates, that Mr. S. acts as an organ for his brethren, and is dependent on them for assistance. This is to represent Mr. S. incompetent for his task. This is indecorous and uncivil. He seems to be offended and complains of Mr. S. for speaking of the immoral tendency of his system, and yet he casts the same imputation upon Mr. S.'s system! He also complains of Mr. S. for applying "opprobrious epithets to him and his views," and yet he has lavished them much more profusely upon Mr. S. For example, he represents Mr. S.'s writings as trash, and him as surprisingly ignorant, blind, making calculations to lead his fellow-men astray, affecting solemnity, willfully resisting the truth, and denying the plain testimony of Jesus. These are not his precise words, but all these, and many more such-like uncharitable and ungentleman-like expressions, are found in his communications. He has justly said, that "A good cause does not need such assistance, and a bad one is made worse by it." Upon reflection, Mr. W. will doubtless regret that these unhappy expressions dropped from his pen. Such is the weakness of human nature we can more easily see the mote in a brother's eye, than the beam in our own.—Mr. W. could see and feel Mr. S.'s invectiveness, but he was unconscious of his own. This is another specimen of the evil effects of controversy, unless it be rigidly guarded by reason and a christian temper.

This is my opinion of the controversy alluded to above, notwithstanding the partial sentiments which have been expressed by some others. As to the ground of difference between the two disputants, I have no partiality for either side. For I neither believe that all misery is confined to this life, or that it will exist to eternity. Both systems I esteem unauthorised by scripture and reason. Hoping that this frank exposure of my views will give no offence,

I am yours, &c.

J. W.

To what an awful extent must the rage for ardent spirits have prevailed at one period in England, when the parliament was obliged to prohibit for 12 months the distillation of gin! Smollet informs us, that there were at that time signs or show-boards, to the tippling houses, with this tariff of prices—"drunk for a penny—dead drunk for two-pence—straw for nothing."

The following narrative was addressed to a member of the Committee of the Universalist Society for the promotion of Christian knowledge, in the city of Boston, Mass. but has been politely presented for the columns of the Telescope and Miscellany. It gives us pleasure to state, for the information of our readers, that the author of the narrative is now living in Boston, and that the whole may be relied upon as fact.

Ed.

FOR THE TELESCOPE AND MISCELLANY.  
**INTERESTING NARRATIVE.**

I have long felt desirous to lay before you a brief statement of my life and experience in religion, and for that purpose I have now taken the liberty of trespassing on the arduous duties of your calling. I am well aware, Sir, that subjects of this kind, originating from an individual in the most humble walks of life, are little regarded ; on the contrary, when they emanate from those who are more conspicuous in the world, they are read with avidity. This circumstance, however, shall not deter me from doing what I humbly conceive to be my duty. And that this plain narrative may, in some degree, be instrumental in influencing those who may read it to search the scriptures prayerfully, and obtain therefrom a knowledge of the truth of the gospel of Christ, which speaks peace to the troubled breast, is my most devout prayer to God.

It is with a great degree of pleasure, I state, that I was blessed with kind and affectionate parents. They were believers in the doctrine of Election. (That is, they believed that ere the world was made, God ordained that a portion of mankind should be saved, and the rest lost.) They were members of the Church, and were sincere in all their devotions. The most strict attention was had to the instruction of their children in the principles they adhered to : And as it frequently happens in families, I was a favourite.—My parents lavished upon me their most tender feelings : And I think I may say, I was loved by all with whom I was acquainted, to an almost enviable degree. I was an entire stranger to the cares of life : The wheels of time with me, appeared to be slowly advancing. I looked forward to days of manhood, anticipating joys and pleasures without number ! But alas ! I was ignorant of what I was hoping and sighing for. Thus rolled on, days and years of happiness, which had little that could be called real interruption : Yet alas, in the bloom of life, I was doomed to taste the cup of sorrow. My beloved Mother was summoned to appear before her Maker. She was resigned, and calmly submitted to the will of the Almighty, and died in peace with the world. This hour, to me, can better be imagined than described. From it, I date a life of wretchedness and misery, arising from a dread foreboding of a future state of endless torment.

Soon after this bereavement, I was placed under the instruction of a truly good man. Here all the early impressions made on my mind, on subjects of duty and religion, were advanced ; as family worship was strictly and punctually observed. I endeavoured by all the means in my power to dispel the gloom that hung heavy upon my mind. I read the oracles of God ; but alas ! I could find no relief therefrom, as long as I was taught that a portion of mankind were to be forever miserable. Grief took possession of my heart, my nights were spent in tears, and my days in pining sorrow. Oh ! could I have been blessed with a hope, yea a glimmering hope, of meeting and embracing my mother again, in another and a better world, I would have been happy indeed : But it was not so. I knew I was a great sinner, and as such I felt as though I was not of the Elect.

At all the family devotions I was a steady attendant. I would kneel with a bowed-down heart, and join in the praises of the most high God, and acknowledge myself a great sinner, unworthy the mercies I was continually receiving from the bountiful Dispenser of all good, imploring mercy and pardon. These devotions gained for me but temporary relief. All the horrors of interminable woe, would take possession of my thoughts, and mar all hopes of future felicity. In this state of mind, my situation can more readily be imagined than described. Year after year rolled on without bring-

ing peace to my troubled breast. It was in vain I sought the consolations that christians derive from the scriptures. I could not reconcile the mercy and goodness of God with the everlasting misery of any of his creatures. My early impressions on this subject would predominate, and the idea of a Hell, with all its represented torments, (as preached by learned men, and believed by a portion of mankind, to be the eternal doom of the sinner,) would produce in me a state of mind closely bordering upon insanity : And how to escape the awful period, I knew not. To commit suicide (the awful consequence, to some, of wrong impressions of religion,) would be hastening what I so much dreaded, and wished to avoid : And to live, oh wretched thought, to live with the burthen on my mind, it was more than I could bear !

Frequently would I endeavour to convince myself that death closed the scene of man forever. My thoughts on this subject were truly melancholy and inexpressible. Suffice it to say, if this I failed : For when I cast my eyes around, and beheld the stupenduous works of nature ; the sun in all its splendour ; the moon and stars ; all contributing to the happiness of man—it was then I was constrained to acknowledge the goodness of an Almighty ruling power to man. Yes, I saw, I felt that God was mindful of sinful man, and that it could not be the will of so good a being to bring man into this world to make him miserable a few years and then annihilate him. Oh no : I could not believe that this was the intention of the Almighty when he created man.

The apparent contradiction that appeared in the Doctrine of Election, as preached, and the bible, were to me, subjects of much reflection : And frequently would I fall into a labyrinth of mysterious and perplexing thoughts, that would well nigh distract me, and the only way in which I could gain relief from these melancholly situations of mind, would be to hush them in repose. But when reason would again resume her seat, gloomy reflections, and sad forebodings would seize my wearied mind. I would think and feel that, for me, there was no peace on this terrestrial globe.—That relief I panted for came not. The silent stream flowing along the Banks of the Hudson, and the hills and valleys ; season after season, bore witness to the agony of my soul. Off in these melancholly walks and reveries, would a glimmering hope of peace ; for time, ease my almost bursting heart. Then would I direct my fervent prayers to God to grant me light and understanding in the blessed gospel of Christ. But alas, my thoughts were prone to wander in the awful abyss of misery without end, and all my hopes of future happiness would be swallowed up in its vortex. If at any time I could indulge my thoughts with a faint hope that I was one of the Elect, then my meditations would take another range :—They would wander among those who were near and dear to me in this life. The idea, that any of them were doomed to misery without end, would destroy all my repose. I felt as though, if I were in heaven, I could not be happy, in case my dear Father, Mother, Brother or Sisters, or any of the human race were in Hell, to be tormented forever. Oh no, it would be an unpardonable violence to the solemn mandates of holy writ : For in the sacred bible we are taught to love God : To love our natural parents and all mankind. The question then would arise with me, how can I love my parents and all mankind, (for love them, I must, to obey the scriptures, and unless I obeyed the scriptures I could not indulge a hope that I was one of the Elect,) I say how could I love my Father and Mother and all mankind, and not be unhappy, if they were writhing in agonies of misery, never to cease ? Happiness, under these circumstances, could not be mine. These were some of the reflections that held my soul in bondage. I had not light nor reason sufficient to answer the question fully, and see the end thereof, or I should at once have discovered that the whole human race would in due time be restored to holiness and happiness.

My mind continued to be perplexed with doubts and fears, consequently, time passed away heavily, without bringing that relief I so much desired.

Frequently would I exert all my feeble faculties to ascertain

whether the doctrine of Election was in accordance with the goodness of Almighty God ; and the more I enquired, a less prospect of coming to a correct conclusion, appeared : For I could not divest myself of the early impressions made on my mind, by my parents, on this subject ; consequently, all my researches and enquiries were of no avail. And when I read in the Bible of the great goodness and mercy of God : That it was the will of Jehovah that none should perish, but that all men should come to the knowledge of the truth and be saved—That the earth was the Lord's and the fulness thereof ; and the world, and they that dwell therein ; and that God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved—I say, that when I read these and similar passages in the sacred volume of truth, and then read the 25th Chapter of Matthew, my mind was confused almost to distraction. I would endeavour to regulate my perturbed thoughts, to bring them to something like arrangement, but all was vain : I had admitted and I fostered a principle of confusion in my breast, which defeated all my plans, and distracted what I sought to set in order. Thus perplexed and driven almost to distraction, time, the disposer of events, and who stays for none, called me to experience troubles of another nature, and which rendered me truly an object of pity. Separated from one on whom I had early placed my affections, I bid farewell to my aged Father, relatives, friends and my country, and wandered the wide world in search of peace ; but there was none for me. It was now the cup of misery overflowed. I had abandoned the protection of a kind Father ; I had left the society of dear and beloved friends and the happy scenes of my early days. Ah, gentle reader, picture to yourself a youth, who had been fostered in the arms of kind parents, thrown on a distant land, among strangers, in poverty and extreme distress; languishing in sickness, and despairing of again meeting his dear father and friends this side the grave. Then add to these bodily sufferings the fear that took possession of my thoughts, the fear of eternal misery, and I am sure you will not be surprised that I speak in so strong terms of the sufferings I endured, both of body and mind. I now perceive, that in the midst of my afflictions, the Lord (whom I thought had forsaken me) was with me. Oft was I led to exclaim with the Psalmist, from the inmost recess of my heart, "Have mercy upon me, O Lord, for I am in trouble, my life is spent with grief, and my years with sighing, save, O save me for thy mercies sake."

It pleased the Almighty in the abundance of his goodness and mercy, after six month's severe indisposition, to restore me to health. The wheel of time rolled fast, but heavily on. Troubles with me had not ceased. I was destined for other woes. Poverty and distress followed me. Oft would I wander the lonely path, and meditate on my sad condition. The bodily sufferings I endured, I counted as but nothing, when I contemplated all the horrors of interminable woe ! O, could I but have tasted the sweet and divine influence of the grace of God, in the midst of these afflictions, how happy (comparatively) would I have been ! But for some wise purpose it was otherwise ordained. I was destined to drink the bitter cup to the dregs. Racked with pain, emaciated and worn down, I was at times so lost to reason, that I would have hastened my departure from this world, to be rid of the judgments of the Almighty. In the midst of those awful moments, the Lord was with me. The hand that would have executed the deed, (and hurried me into that abyss I so much dreaded,) was stayed, and I would be led most fervently to exclaim : "O, Lord, have mercy on me, and spare me, &c."

I once more mixed with the world, and used every means my distracted mind could fancy, to allude my thoughts from subjects that had caused me so much misery. Six years rolled away full of sufferings. I strayed from place to place, scarcely knowing whether I was going, or whether I was approaching safety or destruction. The events of time, however, returned me in safety to the arms of my aged father, friends and my country. But the scenes of my ear-

ly days had changed. They gave me no pleasure, the world to me was but a scene of troubles. I felt as though my days of comfort had fled forever—The bodily sufferings I had endured, and a mind suffering under all the horrid expectations of never-ending woe, caused debility both of body and mind. Severe sickness overtook me, and thus again I was called in a most solemn manner to prepare for the hour of dissolution, which I thought and firmly believed was fast drawing nigh. Not all the mild admonitions and offices of kindness and affection to me from my dear relatives and friends could remove the gloom and sorrow that hung over my soul. The idea of being separated from them in this life, I could forego, and submit to with calmness and resignation : But an eternal separation in the world to come—Oh horrid reflection ! My feeble frame could barely stem the awful thoughts. It however did not please God to call me hence at this time. I was permitted to recover, and in two months found myself restored to health. But whether in sickness or in health, the conflicting thoughts that swayed my mind on the subject of a future state, kept me unhappy. I exerted all my reason to dispel the clouds that hung over me, but in vain.

I again bid adieu to my friends, and the scenes of my more happy days. I received an appointment in the naval service of my country in the last war. I hastened to my post, hoping that this change in my situation would, in a degree, dispel my melancholy thoughts : But the disease had taken too deep root to be easily driven away. The infection clung close to my heart. Not all the changing scenes of life, with its innumerable attractions, could give my troubled mind peace. Year after year rolled away, and the wings of time brought no hopes of happiness for me, but rather increased my unhappy state. I could form no correct views as to a future state of being ; consequently all the hopes of heaven, with the pleasures and enjoyments of this life, had fled, and left me tossing on the wide ocean of distress. Every moment seemed to hurry on my head all the horrors and torments of hell. Reader listen.—In this awful crisis, it pleased the God of all grace, mercy and peace, in a peculiar and signal manner, to dispel the clouds and fears of a state of never-ending misery, that had so long wrapped me in the mantle of sorrow. O happy hour, that found my soul relieved from bondage ! that brought the heavenly light of the gospel of truth to a sinful man ! that pointed to a sure home of an eternal rest, through Christ, the Saviour of the world !

Reader, it was curiosity, which is ever wishing to be gratified, that led me to attend a lecture, preached by a Universalist Minister. The subject was consoling to my mind. The doctrine of the final restitution of the whole human race to holiness and happiness was proved from scripture, and to my highest satisfaction and comfort. The goodness of God to sinful man happily and pathetically described, and our obligations to love and serve the Lord Jesus with all our hearts were ably and forcibly urged. I left the house, sincerely blessing God for the opportunity I had enjoyed of hearing the scriptures explained so clearly to my understanding. O reader, judge then what must have been my feelings when I looked back on my past life of ignorance. O what a scene of sore afflictions I had passed through ; all arising from wrong instructions on the all-important subject of religion. I have great reason, and I do most devoutly thank God, that notwithstanding all the sufferings and troubles of this life, whether through ignorance, error or false instructions, that the fountains of love that the human soul is capable of feeling did not close up, and that I was permitted by divine goodness to behold the light of truth ; that light which at times had cast a glimmering ray on my dark and benighted reason.

Previous to this hour I have been led by men to believe that the doctrine of Universal salvation was a false doctrine : That it was licentious in its tendency, therefore curiosity, (as I before said,) and not an expectation of hearing the truth preached, led me to the place I before alluded to. But instead of hearing the speaker advance any thing that would have a tendency to licentiousness, I heard him deliver to his people, glad tidings of great joy to all men. Yes ! reader, the gospel was preached by him pure and unadulterated—that gospel which breathes peace on earth and good will to

man—That gospel which has spoken peace to my troubled soul ; which teaches men to love God with all their hearts, (not through fear of an unending punishment, but,) for his loving kindness and mercy to sinful man : in that while the world was enveloped in darkness, he sent his only begotten Son into the world, that the world through him might be saved. Yes, reader, Jesus, by the grace of God, tasted death for every man. O, how far I had wandered from the truth ! But I have the blessed and happy assurance, that though I have wandered along the busy path of life in sorrow, & strayed from my heavenly Father, “that unto them that repent, the Lord will grant return, and will comfort those who fail in patience. Oh ! how great is the loving kindness of the Lord our God ! and his compassion unto such as turn unto him in holiness.” Oh, happy event that any cause should have led me to the house of God. From it I date the peace of my soul. I now trust I have an unshaken confidence in the goodness of God, that buoys me up under all the trials and afflictions of this world. My hopes of future happiness are founded on a rock, sure and steadfast. Yes, reader, this circumstance, which I love to dwell on, led me to examine more particularly the horrid doctrine I had believed, and which had destroyed all the pleasures and enjoyments of this life, while I continued in it. I consulted the oracles of God, and I found that I had abused the privileges granted to me. I was directed to the promises and blessings contained in the Bible, held in store for those who will renounce their sins and flee to Christ, who is able and willing to forgive and receive them to himself. Oh ever blessed and happy period from whence I date my disenthralment from the chains of bondage and darkness in which I had been held from the earliest dawn of reason ; arising from the awful thoughts of future and eternal misery. To me, now, the truths of the Gospel of my blessed Lord and Redeemer appear plain. I feel perfectly satisfied, that the soul of man can find no true rest, but in that Gospel. It teaches us resignation in every situation in life, and submission to the will of God. In such a frame of mind, and with such views of the scriptures, sweeter and calmer thoughts will arise—thoughts that will bring man to view his past sorrows (as they were to him) mercies in disguise. He will view with an eye of faith the reward in store for him. He will enjoy, while here below, the blessed assurance of meeting in heaven, those whom he had held in dear remembrance, who had gone before him, never more to be separated ; but to join with them in the deathless anthems of eternity, heightened and refined by the celestial concert of angels and all the redeemed family of God.

### EXPERIENCE.

How long from thee, O GOD ! I've stray'd,  
And courted sin's delusive joys—  
By subtle snares my heart betray'd,  
By ev'ry wile which peace destroys.

I've spent my strength ; I've toil'd in vain !  
For sweet repose has from me fled—  
Long have I groan'd beneath the chain  
Of darkness, mis'ry, fear and dread.

Through distant lands I've often roam'd  
In search of peace, my soul's desire ;  
My burden'd heart full oft has groan'd,  
While darkness bade each hope retire.

Each gleam of light, my eager mind  
With warm solicitude embrac'd ;  
Yet e'er my soul could feel resign'd,  
My fancied comforts were effac'd.

'Midst warring elements, I strove  
To hush the tumults of my soul ;  
Or, on the wing of fancy rov'd,  
These troubled waters to control.

Alas ! these efforts all were vain !  
Still deeper was the gloom of night !  
My burden'd soul was fill'd with pain,  
And sunk were all my hopes of light.

Thus left forlorn, and full of grief,  
The world had lost its joys and charms ;  
I thought no more to find relief,  
Or freedom from these dire alarms !

My hope had fled, and pale despair  
Was brooding o'er my sinking mind—  
I wander'd forth, devoid of care,  
Nor thought of friends I'd left behind.

The house of God I chanc'd to spy,  
Where crowds were hast'ning with delight ;  
The tear of mis'ry fill'd my eye,  
While I approach'd her sacred light.

The speaker rose with solemn air,  
And bending crowds responsive sung ;  
Then join'd in humble, fervent pray'r,  
While on the promis'd\* word they hung.

The page of truth was open thrown ;  
With pow'r applied, with light adorn'd :  
Each glorious promise seem'd my own,  
While peace and love my bosom warm'd !

The word of grace, though hid before,  
Now rent the veil from off my heart—  
I saw its inexhausted store,  
And felt its pow'r new life impart !

O glorious light ! What matchless grace !  
It burst the prison of my woe !  
Reveal'd a Saviour's smiling face,  
And bade salvation richly flow.

My tongue burst forth in songs of praise,  
My soul was fill'd with heav'ly flame :  
Unbounded honours would I raise,  
Immortal Saviour ! to thy name.

To thy fair Temple oft I'll haste,  
Where mingling crowds in praise and pray'r,  
Thy wondrous love and mercy taste,  
And bow with adoration there.

And here, O God ! wilt thou descend,  
And fill the place with holy joy—  
Till ev'ry knee shall humbly bend ;  
Till praise be ev'ry soul's employ.

\* “I will be in the midst of them.”

**REVIEW OF DR. EMMONS' SERMON.**  
*On the Character and Destiny of Judas Iscariot.*

(CONTINUED FROM PAGE 102.)

In vindicating his views against those who urge that the doctrine which teaches the decree of election and reprobation is inconsistent with the use of means; the Dr. after mentioning the inseparable connexion between means and ends, gravely tells us that Christ "knew God had decreed to destroy Judas and save the rest of the apostles. Yet he was indefatigable in teaching, commanding, warning and counselling his disciples, and Judas among the rest."—By decreeing to destroy Judas, Dr. E. is to be understood that God had decreed from eternity, the endless misery of that disciple, and that Christ perfectly knew this fact, when he taught, commanded, warned and counselled him.

It does not require the philosophy of a Locke or a Newton to discover that the Dr. has here taken for granted the very point in dispute. We have before had occasion to expose the injustice and deformity of such a decree in relation to Judas; yet it may be necessary to notice it in this place, to afford the reader a farther opportunity of beholding its incongruity. Admitting the reality of such a decree, it is pertinent to inquire,—Was it possible for Judas to employ any means which could effect the subversion of the decree of unending damnation which had gone forth against him? Was it possible that he could do aught to render abortive the infinite counsels of eternity which prescribed his every deed and sealed his eternal perdition?—The Dr. himself will not admit such a conclusion; because such an admission is a direct denial of the decree itself. Why then should he conclude that Christ would thus sport with the ignorance and the hopes of Judas, by adding the highest insult to the greatest possible injury! For if Christ perfectly knew that this unfortunate being was doomed by the decree of God, before the world began, to guilt and eternal woe, what better were all his exhortations, commands, warnings and counsels, to Judas, than the most cruel mockery and vexatious deception?—It is easy to conceive the propriety of his commands, warnings, instructions and admonitions to those whom Jehovah designed to treat with mercy, and on whom he purposed to bestow the blessing of eternal life—for they would be under obligations corresponding to the blessings of their present existence and future destiny; while such commands and admonitions might justly be supposed to serve as the means of their preparation for divine enjoyment: But to reprobate a man to endless damnation, and then command and admonish him to improve the means of salvation and flee from the wrath to come, exceeds in unfeeling sport and ungodly deception the most abandoned and depraved of mortals! And we envy not the man, who can derive any pleasure from his reflections upon the attributes of that divine Being, while he entertains views of his character so dishonorable and degrading.

To vindicate his views of election and reprobation against the charge of partiality, he is pleased to say—"This objection does not lie against the divine decrees, but against the divine conduct."

We cannot discover any force to this reasoning; for it is perfectly obvious that the conduct of the Deity must proceed from his design or purpose: Hence the conclusion follows of necessity, that if any part of the conduct of the divine Being partakes of partiality, the decree in which it originated must be equally partial.—But the Dr. attempts to abolish the objection by saying—"Partiality does not consist in God's treating one man differently from another; but in his treating one man differently from another without any reason for it."

We have before shown that the different treatment of men, which the Doctor's scheme of election and reprobation supposes, is destitute of reason, evidence or justice for its support. Consequently, the charge of partiality, against the doctrine, is amply supported.

Suppose any despotic government on earth were to pass a decree that a portion of its subjects should commit some capital offence, and actually place them in such circumstances as to render the commission of the crime unavoidable; and decree to inflict the

most inhuman and lingering torments upon them for this very action! And suppose the same despotic government were, at the same time, to decree that none of the remaining subjects should commit this offence, but be preserved from crime, rescued from danger and have lavished upon them the utmost favour and riches of the government:—Would any man in his senses hesitate for a moment to pronounce such a government *partial, unjust, cruel and vindictive?* And this is but the faint, though *correct* picture of what the Dr. has presented us for the government of God! If this conduct would not be an exhibition of partiality in the most *odious* and *revolting* sense of the word, we beg the Dr. in the name of reason and religion, to furnish us with a name by which its true character can be expressed!

Let this representation be contrasted with that of St. James, iii. 17. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality; and without hypocrisy," and every reader of ordinary capacity will be able to judge how unworthy of God are the Doctor's views.

(TO BE CONTINUED.)

The last number of the "Providence, (R. I.) Telescope and Miscellany contains the following question, viz.—"The editor of the N. Y. Telescope will please inform us why he credited an original communication which he copied from our paper, to an English paper."

## ANSWER.

We have not the most vague recollection that we ever did so.—But taking it for granted that this was the case, it certainly was unintentional; and we cannot conjecture how such a circumstance occurred, except the article had first been inserted in some other paper without any credit, and then copied into our own. We are generally very careful to give credit to original pieces, except very short articles of news; but it is sometimes inadvertently omitted, as is the case not unfrequently with other papers. And, indeed, we have just read the Nantucket Inquirer, which censures the Telescope and Miscellany for having published an original article from their paper, without giving any credit.

In the same paragraph the editor manifests some displeasure, because the Philadelphia Reformer quoted an original piece, without mentioning the name of his paper; only stating that it was from a "Providence, (R. I.) paper." The editor of the Reformer can best reply to this charge; but it appeared to us, when reading it, that the name of the paper alluded to was omitted in consequence of the great prejudices that many have against Universalist publications, not being willing even to look at any thing contained in them, however true; and, therefore, to remove this barrier, and that the truth might not be obstructed, it was deemed expedient to omit the name of the paper, which we believe is not uncommon, and which appears in this case very justifiable.

If this explanation is satisfactory, will not the editor of the Telescope and Miscellany insert it, that his readers may see that we have not acted dishonestly, touching the subject whereon we are accused.—N. Y. Telescope.

## REMARKS

We cheerfully comply with the request of the Editor of the Telescope, and are gratified to learn that the article in question was unintentionally mis-credited. We are not over tenacious of the merit of our original articles, yet we conceive it our duty to correct every mis-credit, and for no other reason, than that given by Mr. Beach, in the case of the Reformer—"in consequence of the great prejudices that many have against Universalist publications, not being willing even to look at any thing contained in them, however true;" of course we are anxious that those prejudices should be removed by showing to our enemies, that articles are sometimes found in our publications, which can be approved even by the Editors of their own papers.

Query! Are not these prejudices the effect of that grovelling

spirit too often manifested by Sectarian Editors, in filching original articles from "Universalist publications," when they have not the manliness to give credit, for fear of displeasing a few of their more bigoted readers?

Mr. B. labours under a mistake in saying that "the Nantucket Inquirer censured the Telescspe and Miscellany for having published an original article from their paper, without any credit." The complaint was *not* because we gave no credit for the article, but because we credited it to the "N. Star," the paper in which we found it.

*"Society for Ameliorating the Condition of the Jews."*—We have been accustomed to make an annual report of the proceedings of this Society, but from other pursuits we were prevented from attending the meeting on Friday, and therefore cannot say how much money has been received, and how much has been paid to agents, and how many "Conditions have been Ameliorated" among the Chosen People—this, however, we distinctly understood, that the meeting was very turbulent, and there was considerable sparring on the subject of the funds. Had this sparring been confined to the Jews, the vulgar adage might have applied in full force, but it was wholly among the Gentiles.

It seems that the annual report was read, and Dr. Spring moved that it be adopted and printed. This report (*Proh Pudor*) recommended the Society to be abolished! After so much zeal exercised—so much money raised—so many female societies formed—so many tears shed—so many speeches made and reports printed—the poor Jews are to be abandoned at last, and their future condition left without hindrance to that Deity, who has for so many thousand years sustained them as a distinct nation.—The proposal to disband the Society, was strenuously opposed, and a motion was made to reject the report as being partial, unjust and unconstitutional.

George Wilson, Esq. was in favor of rejecting the report, and in the course of his remarks he referred to the conduct of the Apostle Paul. He was replied to by our pious friend Col. Stone, of the Commercial, who was in favor of disbanding the society, which he considered a great humbug altogether—and as to the Apostle Paul and other biblical references of the honorable counsellor, he was of opinion that it was too antiquated to talk of persons and things so far back as the Apostle's time. This irreverend attack upon a sacred personage of so much boldness, piety and character as the Apostle, quite shocked the assemblage, coming, too, from supposed pious quarter, and Mr. Wilson very audibly charged the Colonel with knowing but little about St. Paul. The debate then waxed hot, and in the midst of an eloquent appeal from our friend Stone, he was called to order, not for

using offensive words, but from the very important discovery that the Colonel had not paid his dues, (a common complaint) and consequently had no right to speak; cut off in the midst of his discourse, he walked towards the treasurer, to whom he tendered his dues. Here another difficulty arose—they were not paid in season, and could not be received, whereupon the Colonel walked off again in a pet, but returning, he took the floor, and commenced a vehement harangue in favor of dissolving the society and appropriating the funds for other purposes. He was again called to order for having spoken three times, and after much excitement and warm debate, the report was rejected, and the society still exists, in all its usefulness, in affording salaries to officers and a good living to agents. More money has been raised and expended in Europe and America for evangelizing the Jews than would clothe and feed one hundred thousand poor people. The funds of our society amount to just \$15,000, and we propose that they lend that sum to us, to carry on our moral and useful journal, at six percent interest and approved security. Such an appropriation will "ameliorate the condition" of at least one of the fraternity, "in whom there is no guile," as our friend Charles King will testify. We hope they will take it into consideration. Some "ameliorating" effects may grow out of it.

N. Y. Inquirer.

The advantages derivable from the improvement of the leisure hours (especially by young men who may not have had the benefits of a liberal education) in the reading of historical books, are of incalculable import—for instance, let a youth during his apprenticeship, after having discharged his duties to his employer, sit down of an evening, only an hour or two, and take some moral, philosophical or historical work, and he may, with attention, qualify himself during his minority, (and this too without infringing in any degree upon the rights or claims of his master) for the proper discharge of his duties, in whatever station, in after life, fortune may place him; we wish to be understood as not pointing out this course for youth until he shall have some considerable proficiency in the most indispensable branches of learning, viz. Writing and Arithmetic; let the young, and it would not be presuming even for the middle-aged, to take the biography of the American Philosopher Franklin, and they will there find the salutary principles and wisest of rules by which to measure the distance of intellect; there are precepts and examples from the "dear bought whistle" and "blind men's ditties," ascending in the mighty march of mind, even to the profound Philosopher and Statesman.

"Nature and nature's works lay hid by night;  
God said let Franklin be, and all was light."

And this truly great man, after having led a life that would do honor to any age or nation; yet we find him in the latter days of his *good old age*, avowing that could he live his life over again there are many errors which he could correct; but in what did he err? trivial, yes trivial were his errors—he was a son of *Adam*, and perfection is not to be expected from man in this world, we repeat, trifling were his faults, barely enough to say he was not without guilt—still we know of no gross failings in Franklin, which we could wish the grave to conceal; he told of his own imperfections as freely as the air he breathed: and even borrowed the frailties of others in *imagination*; that he might guide his own bark over the tempestuous ocean of life, and replenish the store houses of science, in times when he shall have been gathered to the world of spirits. It may be asked why we introduce the character of Dr. Franklin, in this short notice; one reason is, that he was not the offspring of rich parents and had none of the "*convenient commodity*" to place him in stations of honor and responsibility; he was born in the vale of obscurity, his fortune was nothing above mediocrity; and notwithstanding he had a flood of disappointments to contend with, together with the unfavourable auspices of his domicil; still did he press onward, regardless of the whirlwinds of passion, or, if he regarded them at all, it was with a philosophic eye; hence we see that under the freedom of our government and by the blessing of Providence, every one may, in some degree at least, erect the monument to his own glory; and while the reading of useful books tends to enliven, extend and embellish the mind, it is also an auxillary to the exaltation and improvement of society; and every act we can perform for the benefit of society at large and the age in which we live, as well as succeeding remote generations, is, in fact, neither more nor less than a discharge of duty; and a duty every individual owes, to himself, to the community in which he lives, and to his country; we will here express our high approbation of the present prosperous condition of our Public Schools—the Apprentice's Library—Debating Societies, &c. &c. All of which are, either directly or indirectly the organs of Liberty and Independence; and the more we foster and cherish these institutions of learning, together with the multiplicity of Books of every description which can easily be obtained, the more durable and invulnerable will be our country and its prerogatives over and above those countries where chained intellects are the groundwork of despotic rule; and where ignorance and superstition hold their sway:—But wisdom and virtue are the main pillars which support and will if properly cultivated, be as 'a light set upon a hill,' and myriads of souls yet unborn, will designate us as a *chosen people*; let every one then, consider the importance of improving the mind, as by this he is en-

abled not only to protect himself, but to form a barrier against imbecility and gross despotism, which now, as it were, wraps in sleep, or what is nearly the same, subjects to servile slavery and degradation a great portion of the habitable kingdoms of the world : let us show to the elder world, that although our country is young, there is wisdom enough in the people to secure it in its growth, from despotic invasion or from sinking in ruin upon the lap of ignorance. H.

Boston Morning Star.

*A fair offer.*—Make a full estimate of all you owe, and all that is owing to you. Reduce the same to note. As fast as you collect, pay over to those you owe ; if you can't collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious—lose no time—waste no idle moments—be very prudent and economical in all things—discard all pride but that of acting well—be faithful in your duty to God by regular and hearty prayer, morning and night—attend church and meeting regularly every Sunday, ‘and do unto all men as you would they should do unto you.’ If you are too needy in your circumstances to give to the poor, do whatever else you have in your power to do for them cheerfully—but if you can, always help the worthy poor and unfortunate.—Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable and independent in your circumstances, come to me and I will pay all your debts. DR. FRANKLIN.

There are three things which ought to act powerfully on every man as motives to actions—a regard to his own character—a respect for the opinions and happiness of his friends—and a love to country—and it should be his endeavour in all circumstances to act conformably to these. As himself is the immediate object of all his designs, a regard to his own good, will of course be the first excitement to exertion ; and indeed we may see something of it working in him in every action he performs. It is perhaps the strongest motive which can actuate a man ; and in itself if rightly used is a noble principle ; but in its abuse, substituting false honor for true, it is both pernicious and detestable. Besides, if not properly attended to it may degenerate into selfishness ; which is to be avoided as prompting not to noble and honorable deeds, but to such as are mean and ungenerous.

The second notice which I mentioned is our friends—a regard to their happiness. It springs from and includes friendship, and is included in and primarily leads to patriotism.—For had we no friends, were there none in our country to whom we were particularly endeared by the ties of nature or the bonds of friendship—were all alike indifferent to us—we surely could not love it with

that warmth of affection that we now do, we should not be willing to give up our property, much less risk our lives in its defence.—Were we not personally or through the medium of our friends interested in the fate of our country, we should look on with as much calm unconcern as he who while an infant was removed to a distant land and educated, and all whose friends and interests were placed there, look upon the distress of his mother country.

This seems to be acknowledged as necessary to patriotism by all. And generals in their harangues to their armies before an engagement, do not think it sufficient to rouse your ardour merely to remind you of your country ; but they also refer you to their more immediate concerns and tender connections. It was not so much love of country as private wrong which freed Rome from the dominion of Tarquin and the decimviri, or Athens from the government of Pisistratus.

Ibid.

Antisthenes wondered at mankind that in buying an earthen dish, they were careful to sound it lest it had a crack ; yet so careless in choosing friends as to take them flawed with vice.

*Religion.*—It was an admirable and true saying of Plutarch, “That a city may as well be built in the air, as a commonwealth or kingdom be either constituted or preserved without the support of religion.”

Porteus.

*Extract of a letter from Malta, dated January 16th, 1827.*

This Deserted Village is a fit emblem of the moral desolation which still overspreads the Island. Popery is to the soul what the pestilence is to the body—it impoverishes—degrades—destroys. There is no calculating the sums it lavishes upon sacred edifices, idle nuns, and crowds of lazy priests. It has extorted untold treasure, poured it into the church, turned thousands penniless on the world, and crowded every street with beggars.

#### AN EXTRACT.

Ah, ye who grasp at the cup of bliss—pause ! Ye who roll in the full tide of happiness—reflect ! Ye who sink beneath the pressure of adversity—endure ! Remember that pleasure is the poisoned cup, teeming with destruction—that happiness resembles the uncertain sunshine of an April morning—that adversity is the school for softening the heart. If thy reliance rest on beauty ; behold the fading produce of the garden’s pride—If on riches, time will quickly snatch them from thee—if on power, gaze on the mouldering dust of kings and emperors, and learn to be humble. Let Virtue rear her temple in thy heart—’tis a foundation that will not quickly pass away—neglect her

monitions, and she flitteth from before thy face—obey her, and she supporteth thee forever: Fix thy choice upon her basis, thou wilt find a shield against danger; a guard against despair—not the adder in the path; not the tiger in the thicket—not the point of the sword or the thunder of the cannon can appal thee. Virtue, even in distress, can assume dignity that will awe the dastard that dares attack its loveliness. Peace dwelleth in the soul that is at rest—content reigneth only where passion hath no dominion.

#### New Surgical Instrument.

M. Delau, Jr. lately presented to the French Academy an instrument, by which he states he can, according to circumstances, either produce in the internal ear, currents of air, calculated in a great many cases to remove deafness, or occasion in the interior of that cavity a vacuum, which in other cases is not less useful. The same instrument enables him to pump water, gas, or smoke into the ear ; as also to introduce currents of air into the lungs, and currents of water into the bladder, or stomach. It may likewise be used promptly to extract from the stomach all liquids of a deleterious nature.

A young man walking alone, was questioned by the philosopher Crates, what occupied him ; he replied, ‘I am speaking with myself.’ ‘Take care,’ said Crates, ‘that you do not talk with a bad man.’

*Clerical Politeness.*—An English clergyman, preaching before the Court, said at the close of his sermon, ‘that those who did not profit by what he advanced, would for ever inhabit a place which politeness would not suffer him to name before so respectable a congregation.’

*Long Prayers.*—Whitefield was one evening at a gentleman’s house, and at the hour of family worship the gentleman prayed.—He was immoderately long, and when he, at length, concluded, Whitefield said to him, ‘Sir, you prayed me into a good frame, and you prayed me out of it again.’

*To CORRESPONDENTS.* J. M\*\*\*\* came to hand too late for insertion this week. “Bemis,” and several other poetical effusions, shall appear as our limits permit.

“Jerome,” next week.

**THE SOUTHERN ASSOCIATION**  
Of Universalists, will hold their annual session, in Springfield, Ms. on Wednesday and Thursday next.

**CORRECTION.** The Hymn in No. 38 entitled “Good works,” &c. should have been signed A. M. instead of J. M\*\*\*\*.

**POETRY.***Selected for the Telescope and Miscellany.***A HYMN.**

High o'er the heav'n of heavens, I saw (and trembled,)  
O God of gods ! thy robes of perfect splendour !

Thunders cherubic shouting, " Holy ! holy !"  
Lord God Almighty !"

Drop down, ye heav'ns ! and pour a flood of glory ;  
Ye shades of death, the dawn of life approaches ;  
Mortals shall learn the music of thy thunders,  
Infinite Goodness !

Rise from the dust, array'd in god-like beauty,  
O solyma ! immortal joys await thee,  
See thy whole race, from heav'n, earth, floods, assembling,

Crown'd with Salvation.

Nations unborn shall throng thy flaming portals ;  
And midnight silence hear the lofty chorus,  
Hailing the morn that lifts her smiling eyelids,  
No more to slumber.

Shout ye loud winds ! the universal triumph ;  
Sing to the world, " Thy God ! thy God ! descendeth,  
Rears his high hand, and swears, I live for ever,  
Live, thy Redeemer !"

**Married.**

In this town, on Sunday morning last, by Rev. Mr. Wilson, Eaton W. Maxcy, Esq. to Miss Eliza Cooke, both of this town.

On Tuesday last, by Rev. Mr. Pickering, Mr. Horace W. Southworth, to Miss Meribe Wilcox, both of Mendon, Ms.

In Pawtucket, 13th inst. Mr. Sylvanus Hathaway, to Miss Ann B. Carter.

**Died,**

In this town, on Saturday last, Capt. Henry A. Condy, aged about 34.

On Friday evening last week, Mr. Charles Taber, in the 19th year of his age—suddenly killed by the falling of a stick of timber, while assisting in unloading it from a truck.

In Newport, 29th ult. William G. Dyer, son of Mr. Cyrus Dyer, of this town; aged 2 years and 6 months.

In Pawtucket, Henry Augustus, infant son of Mr. Wm. Sweet.

In Pawtuxet, on Monday last, Dr. Frederick A. Carpenter, aged 27 years. His funeral was solemnized with masonic honours on Wednesday, at the meeting-house, when a discourse was delivered by Rev. Mr. Pickering.

In Wareham, Ms. on the 20th ult. Curtis Tobe, Esq. aged, about, 40 years.

Farewell ! Our brother, now thy toils are o'er,  
Thy spirit's landed on that blissful shore—  
Where ne'er is sorrow, or distress, or pain,  
But peace and happiness, forever reign.

Celestial hope with steady ray,  
Direct these mourners on their way

Through sorrow's darkest gloom;  
Till kindred spirits meets again,  
And freed from sorrow, death and sin,  
Shall triumph o'er the tomb.  
We would submit to all Thy will,  
For Thou art good and wise;  
Let ev'ry anxious thought be still,  
Nor one faint murmur rise.

[Communicated.]

**TO SUBSCRIBERS.**

To those of our patrons who have not paid their subscriptions for the year, we beg leave to say, that upon its prompt remittance entirely depends our future success. The amount to each individual may perhaps seem small, and is no doubt frequently delayed on that account. But upon those sums, trifling as they may be, we depend for the payment of larger debts, and we trust nothing more is necessary to induce them to remit their several dues immediately, than the knowledge of this fact. Up to this time three quarters of our yearly expenses are due, and the printer and paper maker want their pay, which we cannot give them but by the aid of our patrons. We have as yet received but a trifling part of the year's subscriptions. We beg once more, that all who are in arrears will comply with our terms immediately, and by so doing they will confer a favour on us, and render the expense less to them-selves.

Subscribers who may wish to discontinue their papers at the close of the Volume, will please to remember, that agreeable to our terms, as stated in a former No. unless notice is given to the publishers at least one month previous to the close of one volume, of their wish to discontinue their subscriptions, they will be considered as subscribers for the next. No application of this kind will be attended to "until arrearages are paid."

We respectfully solicit the aid of all friendly to the spread of liberal christianity, in our labours, either by procuring us subscribers, or by furnishing us with such communications as will be conducive to the interest of the work.

**PUBLISHERS.****IN THE PRESS.**

A SERMON, on the Perdition of Judas, by Nathanael Emmons, D. D. of Franklin, Mass. and a REVIEW of the same, by Rev. David Pickering, of Providence, R. I.

The above Sermon and Review will shortly be published together, in pamphlet form, by consent of the authors.

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May 26, 1826.

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